J.: pa: 4: 5: 6: (Ecclesia)

A GUIDE UNTO SION.

OR

ertaine Positions, concerning a true visible Church.

p. 30. 31. 32

Wherein

he nature of a true Church is so plainely discribed, as all men may easily discerne the same from false assemblies.

Written by a learned and judicious divine.

Jer. 50. 5.

hey shall aske the way to Sion, with their faces herward, saying: come and let us joyne our selves to the Lord, in a perpetuall Covenant that cannot be forgotten.

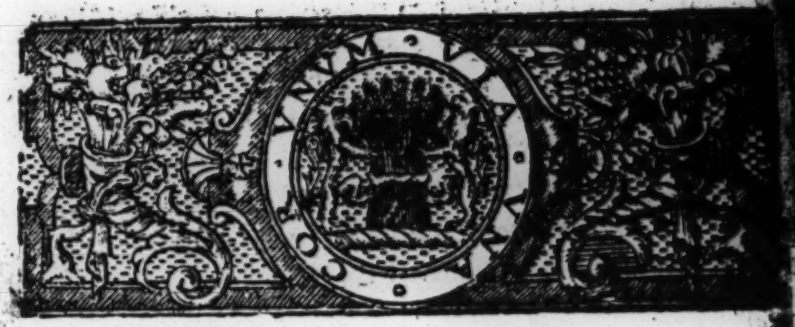
E. 16 (9)

The second edition, corrected & much enlarged.

BIBLIOTHECA BODLEIANA

Christian reader:

Seeing earnestly desired by some godly friends, to publish againe this little Treatise, *and to adjoyne some thinge more unto it; I have (as my occasions would permit) condescended to their importunitie. So that thou shalt here find, not only many faults (which were in the former impression) carefully corrected: but also some other needfull points breifly handled. Now the good God for his Sons sake, give a blessing to it, that it may be (as the Title is)* A GUIDE TO SION: *I mean a good helpe, by which many of Gods elect, may be brought from errour and ignorance, to walke in the truth and light of the Lord.*



A GUIDE UNTO SION.

OR

Certaine Positions, concerning a true visible Church.

THis our English word *Church*, through cuſtome of ſpeech, is commonly uſed for the *Temple* or place where people come together for the worſhip of God; but they that are any thing exerciſed in religion, know, that it alſo ſignifieth the *People*, which gather together for divine ſervice, and that is the firſt and proper meaning of the word *Church*, as it is uſed to expreſſe the original Scripture termes, *Kahal* & *Eccle'*

2. This name *Church*, we Englishmen (which came of the Saxons) have received from the Saxon, German, and Dutch names *Cyric*, *Kirch*, *Kerck*; whereby those nations, now, do usually call their *Temples* or meeting places: but the people which come togither in them, they call the *Gemeine*, and the *Gemeinte*, that is to say, the *Comunialtie*; and we in our first English Bibels called it, the *Congregation*.

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there the *Church* is called in Hebrew (*a*) *Kahal or b Kehillah*, which signifieth a *Convocation* or *Assemblie* of people, & (*c*) *Ghnedah*, that is to say a *Congregation*: in Greek it is named *d Ecclesia*, that is in like maner, a *Convocation*, or people called forth to an assembly, and sometime (*e*) *Synagogue*, that is a *Congregation*: which word is also used for the *f* place wherein the people assembled.

4. The Hebrue word *Kahal* is diversly used; sometimes more generally for a great or universall multitude, as (*g*) of nations and *h* of peoples; sometimes more particularly for an assembly of one nation, as of *i* the Israelites; sometimes for part of them, as

nota

a Deut. 5 [illegible] *b* Deu [illegible] 4. *c* Exod. 16. 1 Psal. 111 1. *d* Mat. 16. 18. Act. 7. 38 Ielam. 2. 2 & in the Greek of the old Test. oftē Deut. 5. 22. Exod. 16. 3 &c. *f* Luc. 7. 5 Act. 18. 7 *g* Gen. 35 11 Ier. 50 9. *h* Gen. 48. 4 Eze 23. 24. [illegible]xod.

k the Elders and Governours; or some *l* of the tribes of Israel a part; or some *m* of all the tribes, even *n* men women and children: and indifferently for any assembly, and this not onely of Gods people, *o* but of (*p*) heathens also and infidels.

5. Likewise the Greek word *Ecclesia* is of a large extent and signification; used sometime for *q* the Church generally; sometime for a *r* particular Church or congregation in a citie; sometimes more parricularly in *s* a house or familie; sometimes (in the Greek version of the old Testament) for an assemblie (*t*) of Governours, or company *u* of Prophets, or congregation *x* of the people: and finally for *y* any assembly lawful or unlawful, of good men, or of (*z*) evil.

6. These words thus generall, are in more special sort both by the scriptures, and by use of speach among all religious people, restreyned and appelied to such Assemblies and Congregations, as are called and gathered for divine exercises: and so our English name of *Church* is attributed peculiarly to spiritual or religious assemblies, called *ecclesiastical*, and not to any other assembiles civil or politicall.

7. Of religious or ecclesiastical assemblies

k 1 Chron. 13. 1. 2. 4. 5. & 29. 1. 6. 2 Chron. 1. 2. 3. *l* 2 Chro. 20. 4. 5. *m* 2 Chro. 30. 10. 13. 25. *n* Ezr. 10. 1. *o* Gen. 49. 9. *p* Ezek. 27. 27. & 32. 22. & 38. 4. 7 &c. *q* Ephe. 5. 23. &c. Heb. 12. 23. *r* 1 Cor. 1. 2. *s* Rom. 16. 5. 1 Cor. 16. 19. Coloss. 4. 15. *t* 2 Chr. 1. 3. &c. *u* 1 Sam. 19. 20. *x* Psal. 107. 32. *y* Exe. 32. 3. Act. 19. 32. 39. 41. *z* Psal. 26.

generally cõsidered, there are any many sorts in the world, all disallowed of God, save one sort onely which he acknowledgeth to be his, and hath separated to himself from all the rest.

8. The many false sorts, may be reduced unto fowr; 1. The assemblies of *Pagans or heathen people*, which professe some God, Gods, or Goddesses, whom they do worship ignorantly, having *a* changed the truth of God into a lie, and so serving creatures, not (in deed) the creator, which is blessed for ever, Amen. 2. The assemblies of Iewes, who professe the true God (after a sort) and allow the writings of Moses and the Prophets, but abhorre Christ Iesus our Saviour, and reject the new Testament: 3. The assemblies of *Mahometists*, as Persians, Turks, Moores, &c. Which professe also after their manner, that *b* one true God of whom Moses and the Prophets wrote, and acknowledge *c* Christ to be a Prophet sent of God, yea and the breath or Spirit of God: yet beleeve they not that he is *d* God, or the *e* sonne of God, or Saviour of the world, but follow the lies and fables of their false Prophet *Mahomet*. 4. Finally the Church or assembles of *false Christians*, which professe God

a Rom. 1 25.

b Alkoran
c Azoar. 4 Azoar. 2. 4. & 11.
d Azo. 12 &c.
e Azo. 19 20.

God and his sonne Christ, into whose name they are baptised; but by their works doe deny him, and by their errours & heresies, doe overthrow the truth of religion.

9. The first three sorts, *Pagans*, *Jewes*, and *Mahometists*, because of their so open and manifest denyall of Christ and salvation by him; are generally of Christians reputed as *no Churches*; the latter are reputed *no true* but *false Churches*, and so also do they esteem of true *Churches*, and one of another. Herupon is continuall controversie between true and false Christians, & which is the true Church, and how it may be knowen.

10. To help the weak and doubtfull in this case, I will so truly and plainly as by the grace of God I can, describe the true Church, which in holy Scriptures is called the *Congregation and Church f of God*. consisting of godly and holy people named *g Saints*; opposed to the wicked or *h malignant Churches*, the *i* Synagogues of Satan.

11. The true Church is a People *k* called of God by *l* the Gospel, *m* from the world, unto the *n* Communion or fellowship of his Son Iesus Christ, in whom they are *o* coupled and built together, to be the habitation

f Neh em. 13. 1. 1. Tit. 3. 5. 14. *g* 1 Cor. 1. 2. Psal. 89. 5 & 149. *h* Psal. 2. 5. *i* Rev. 2 9 *k* 1 Pet. 2. 9. *l* 2. Thes. 2. 14. *m* Ioh 17. 6. 9. & 19. *n* 1 Cor. 1 *o* Ephe. 2. 21, 22.

of God by the ſpirit.

12 The Church is ſaid to be *a people*, *p* *nation* or *generation*, becauſe it conſiſteth of many perſons, or of a multitude little or great: for though a particular Chriſtian is *called*, and of the church; yet no one man is a *church* or *generation*.

13 It is *a people called*; *q* becauſe every concourſe or aſſemblie is not a true Church: none of themſelves can come unto this eſtate, unleſſe they be *r* called or drawen thereunto: and they are ſayd to be called *of God*; becauſe he *ſ* onely calleth and draweth men unto Chriſt with a *t* holy calling; and addeth them (*u*) to his Church; no humane power or authority is able to doe it.

14. The *Goſpel* *x* noted to be the meanes of our calling, he maketh knowen unto his people outwardly by his *a* word *b* ſpoken and (*c*) written, and inwardly by *d* his holy ſpirit: and thus the Church are all *e* the taught of God.

15. The eſtate out of which the Church is called, is ſayd to be out,of,or from the *f* world; whereby is meant, firſt *Satan* the *g* *Prince of this world*, from whoſe power they are (*h*) turned unto God; Secondly, the wicked

p 1.Pet. 2.9. *q* Ephe.4. 1 Heb.9. 15. *r* Rom. 9. 11. 24. Song 1.3 *ſ* Ioh.6. 44. *t* 2 Tim.1. 9. *u* Act. 2. 47. *x* 2 Chron. 30.6.10. 12. Rom. 8.30. *x* 2 Theſſ. 2,14. *a* 2 Cor.5.19 *b* Act. 5. 20. *c* Ioh. 21. *d* Nehem.9. 20. 1 Cor. 2.10 12. *e* Ioh. 6. 45. *f* Ioh. 15, 19. and 17.6.9. *g* Ioh. 12, 12, *h* Act. 26.18.

ked people of the world, called the *i children of the Devil*, from whose communion and fellowship *k* in their religion, and all other wicked actions, we must be separated; thirdly the corruption of nature in our selves, the lust of flesh, the lust of the eyes, and pride of life, *l* all which are of the world, and which we must *m* hate and *n* crucifie, and so turn and become (*o*) like litle children, even *p* born agayn, that we may see the kingdom of God.

16. The estate whereunto God calleth his Church in this life, is generally *q to the Communion* (or fellowship) *of his Son Jesus Christ*, as being their onely mediator and Saviour, the Prophet, Priest and King of the Church; which they beleeving and professing, are also made partakers (in a proportion & their measure) of these three offices with him.

17. Iesus Christ is the *r Prophet* raised up of God unto his people, to teach them all that God commanded him: which also he did, both by *s* himselfe, and by the Ministery of his servants (*t*) sent of him. And as (*u*) all the treasures of wisedome & knowledge are hid in him, so him the Church must *x* heare; for all *y* heavenly wisedome

i 2. *Ioh.* 3. 10. *k* *Exo.* 34 15. *Prov.* 15. 8 *Psal.* 16. 4, *Eph* 5. 11. 2. *Cor.* 6. 17 *l* 1. *Ioh.* 2 16. *m* Rō. 7. 15 *Iude* 23. *n* *Gal.* 6. 14. *o* *Mat.* 18. 3 *p* *Ioh.* 3. 3. *q* 1 *Cor.* 1 9. *r* *Deu.* 18 15. 18. *Act.* 3. 22. 26. *s* *Mat.* 2. 5. &c. *t* *Ioh.* 13. 20. (*u*) *Col.* 2. 3. *x* *Mat.* 17 5. *y* *Ioh.* 3 13. & 6. 68 *Rev.* 5 1. 5.

and knowledge is to be learned of him; and every perſon which ſhall not heare this Pro-
z Act. 3. 23. phet, z ſhall be deſtroyed out of the people.

18. This Propheticall office of Chriſt, he hath communicated with the Church, by giving *a* to the ſame his *word*, for their inſtruction and comfort, and *b* grafting the ſame within them. His *ſpirit* alſo as an *c Anoynting* to teach them all things; giving *d* gifts alſo, or miniſters, to open and apply the ſame unto their ſoules, likewiſe power and freedome by *e* witnes *f* profeſſion and *g* practiſe, to *h* hold forth that word of life as lights in the world therby, to *i* preach unto others the faith of Chriſt, *k* to edify and *f* build up one an other dayly therein; to *l* provoke unto love and to good works; to *m* admoniſh and *n* reprehend for evil and iniquity; to *o* forgive and *p* comfort one another in the bowels of Chriſt; whoſe word therefore all ought to labour that it may *q* dwell plenteouſly in them; that if any man ſpeak, it may be *r* as the words of God.

a Pſa. 147 19. 20. Iſa. 59. 21 Ro. 15. 4. b Iam. 1. 21. c 1. Ioh. 2. 20 27. d Eph. 4. 8. 11. 1 Cor. 12 28. e Iſa. 43. 10. f 2 Cor. 4. 13 g Mat. 28 20. h Phil. 2. 16. i Act. 8. 4. k 1 Theſ. 5. 11. l Heb. 10. 14. m Rom. 15. 14. n Levit. 19. 17. 1 Pet. 4 11.

19 Ieſus the Son of God, is alſo the greats *High prieſt* or *ſ Sacrificer* of the Church by

o Luk. 17 3. p 1 Theſ 4. 18. q Col. 3. 16. ſ Heb. 4. 14. 20. Rom. 15. 19.

by whose obedience, and sacrifice or oblation of *t* his owne body and blood, the Church is cleansed *u* from all syn, and *x* reconciled to God; by whose intercession the Church, with the holy actions and oblations of the same, are *y* accepted of God, and made heires of blessing.

20. And this his Priestly office, is so imparted to his church, as they have not onely intereſt in his *z* death and sufferings, wherby they are reconciled to God, but also are themselves made (*a*) *a holy priesthood*, to offer up spirituall sacrifices acceptable to God by him: giving up *b* their own bodies a living sacrifice; *c* mortifying their members which are on earth, and *d* crucifying the flesh with the affections and lusts; offring up *e* contrite & broken harts, with *f* sacrifices of confessiō to his name; and praying not onely every man for himselfe, but *g* one for another, *h* doing and distributing to the necessities of the Saincts; *i* suffring affliction for the Gospel; and finally, if they be called thereunto, powring out their soules unto *k* death for the truthes sake.

21 The Lord Iesus Christ, is also the *l* governour and *m* king over Sion, Gods holy mount, and sitteth at his Fathers right hand and

t Heb. 10 5.10. *u* 1. Ioh. 1.7. *x* Rom. 5. 10. *y* Heb. 7. 25. & 9. 24. & 13.15. Rev. 8. 3. 4. *z* Isa 53 5. Rom. 5. 8. 10. *a* 1 Pet. 2. 5. *b* Rō. 12. 1. *c* Col. 3 5 *d* Gal. 5. 24. *e* Psal. 51. 17. *f* Heb. 13 15. *g* Ephe 6. 18. *h* Heb. 13. 16. *i* 2. Tim. 2. 3. 9. *k* Heb. 12. 4. 2. Tim. 4 6. *l* Mat. 2. 6 *m* Iohn. 12, 15.

and *n* reigneth til all his enemies be made his footstool, being (*o*) a *King, Iudge*, and *lawgiver* to his people, *p* commanding & ruling them by his word and spirit, *q* judging them in justice and equity, preserving and defending them by his almighty power, *r* from all their enemies.

22. And this his kingly office he so communicateth with his Church, as they are by him preserved and defended from all adversarie power; freed from the dominion *a* of syn, and tyranny of (*b*) Satan: from subjection to (*c*) the world, and servitude *d* unto men: and restored to the joyfull libertie of the children of God, *e* the world and all things in it made theirs: that how soever they have still to combate *f* with the Divil, to *g* wraſtle against principalities and powers; to suffer *h* hatred and affliction of the world; and to warre with the fleshly lusts *i* which fight against the sowl: yet neither *k* death, nor life, nor Angels, nor principalilies, nor powers, nor things present, nor things to come, nor heigth nor deepth, nor any other creature, shall be able to separate them from the love of God which is in Christ Iesus our Lord; who hath *l* made them *Kings & priests* unto God even his Father, and they shall *m* reigne

n 1 Cor. 15 25. *o* Isa. 33. 22. *p* Mat. 28 20. *q* Psal. 72. *r* Iohn 10. 28. & 16. 33. Rev. 19. 11. 21

a Rō. 6. 14 *b* 1 Ioh. 5 18. Rō. 16 20. *c* 1 Ioh 5. 4. *d* 1 Cor. 7. 23 *e* 1 Cor. 3 12 *f* 1 Pet 5. 8. 9. *g* Eph. 6. 12 *h* Ioh. 15. 19. & 16 2. *i* 1 Pet 2. 11. *k* Rom. 8. 38. 39. *l* Rev. 1. 6. *m* Rev. 5. 10.

reigne on the earth; till having served here their tyme, they come to (*n*)reign with him in glory, in the heavens for ever.

23. Unto the participation of these promises and heavenly graces, are *o* all people provoked by the Gospel preached; and such as obey the calling of God, and come unto Christ, are united to him their head & mediator, from whom proceedeth the *Iustification* and *sanctification* of the Church.

24. *Iustification* is the partaking of Chtists *p* justice or righteousnes, in his fulfilling & obeying *q* the law of God, and discharging *r* all our debts and trespasses by his death; so freeing us *s* from the curse, and setting us in full favour *t* with God and under his *u* blessing: which righteousnes of Christs, is fully made ours, & imputed to us *x* by faith for our justification.

25. *Sanctification* is the partaking of Christs holynes, by being *y* grafted with him to the similitude of his death and resurrection; whereby the corruption of nature or (*z*) old man in us, becommeth crucified & (*a*)buried with him, and the *b* new man or image of God is put on and renewed dayly, in a holy conversation.

26. Hitherto of the Churches union and com-

n 2 *Tim* 2. 12 *Iob.* 17 24. 1 *Thes* 4. 17. *o* *Mat.* 28. 19. *Rom.* 16, 26.

p *Phil.* 3. 9 *q* *Rom.* 5. 19 *r* *Iob.* 1. 7. *s* *Gal.* 3. 13. *t* *Rom* 5. 10 *u* *Gal.* 3. 9 14. *x* *Rom* 3. 25. 30. & 4. 24. 25. *y* *Rom* 6. 5.

z verse 6 *a* verse 4 *b* *Ephes* 4 22. 24. *Col.* 3 10

communion with Christ her head: now fol-
c Ephe. 2. loweth the union of the churches member-
21. one with another: which is their *c* coupling
Rom. 12. togither as one body, by the communion of God, is
4.5. *d* 1. one and the same *d* spirit, faith, and love.
Cor. 12.4
8.9. 11. 27 The union of the members one with
12.13. another is to be considered generally or to-
Ephe. 4.4 tally and particulary. Generally as the
5.15.16 Church is called *universall* or *Catholik*, com-
a Ephe. 3. prehending the (*a*) whole family of God in
15. *b* 1. heaven and in earth, and the *b* fraternity of
Pet. 5. 9 brotherhood of all Christians which are in
c Eph. 4.5 the world; in whom there is but *c* one faith;
d 1 *Cor.* 8 in *d* one and the same God by that one Lord
6. & 12. Jesus Christ, through one Spirit. Thus
4. 5. &c. have they all one *Father* which is God, one
Eph. 2. 18 *mother*, *e* Ierusalem which is above, and by
& 4.4.5. the mediation of Christ are all made *f* one,
6. *e. Gal.* baptized by one spirit into *g* one body, and
4. 26. all made to drink into one spirit.
f Iohn. 17
21. *g* 1.
Cor. 12. 28. More particulary, they that are cal-
13. *h Rev.* led of God, and members of the Church
11. *i Act.* universall, are united and gathered into ma-
2.41. 42. ny Churches or congregations in (*h*) severall
47. & 5. cities & countries: every of which churches
13. *Heb.* being *i* joyned togither in the profession &
10. 25. *k* practise of the Gospell of Christ, have his
1. *Cor.* 5. power and *l* presence with them, and is to
4. *l Mat.*
28 20.

con-

convene or come *m* togither in one, for the worship of God, & performance of publick

m 1 Cor. 11.20.33 & 4.5.

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered: *n* the same may be apprehended and injoyed by every particular Church, (though not in like measure by all:) the *o* promises generall, and examples particular of the Church *p* in Corinth, and others mentioned in the Scripture, do con-

n Heb. 12. 22.23.24 Rom. 9. 4 Lev. 19. 12. with 2. Cor. 6. 16. with Deut. 29. 13.

o Exo. 20 24. Mat. 18.20.

p Isa 4.5 1 Cor. 3. 22 23. & 1.7 30. &c. Rev. 2. and 3.

30. The Testament of Christ sheweth no Provinciall, Nationall, Emperiall, or other like Church, having several meetings assemblies, and speciall Pastors over the same: neyther, synce th'Apostles, Prophets and Evangelists were taken from this world, there any other lawfull Bishops or Church-governours, then Bishops or Overseers *q* of the particular Churches; neyther was ther other lawfull *Head*, *Lord*, or *Lords spirituall*, of the Church, then *r* Iesus Christ alone.

q Act 20 17.28. Phil. 1. 1. 1. Pet 5. 1 2. *r* Col. 1 18. 1 Cor. 8.6. and 12.5.

31 Unto the Church are to be admitted, unto whom the covenant and promise of God doth apperteyn; and they are so many (*a*) as the Lord our God shall call; and all those

a Act. 2. 39.

those are called (in the judgement of man,
b *Rom.* 10 17. *Eph.* 1 13. *c Act.* 2. 28. 41 & 8. 37 *d Exo.* 19 5. 8 2 *Chron.* 34. 31 *Luk* 1. 17 *Iob.* 2. 26 *Rom.* 1. 5. *Mich* 4. 4 *e Gal.* 3. 28. *f Gen.* 17. 7. 1 *Cor.* 7. 14 *g Gala.* 1. 28 & 3. 16. *h Rom* 15. 1. &c *i Gal.* 6 1 *Levit.* 19 17. *k* 1 *Thes.* 5. 14. *l Mat.* 3. 7. 2 *Cor* 6. 14 &c. *Rev.* 21 *Num.* 15

which having *b* heard the word of God, manifeſt and profeſſe *c* repentance from dead works and faith in God, by Ieſus Christ the alone Saviour of the world, and promiſe (*d*) obedience to the word, through the holy Ghoſt the ſanctifier of the elect. Such of all ſorts and eſtates of people in the world are with their *f* ſeed to be received into, and nouriſhed in the Church; their ignorance being holpen by *g* inſtruction, their weakneſs (*h*) born by lenity, their faults corrected *i* with love and meeknes; and their feeble conſciences *k* comforted with the promiſes of God.

32. Out of the Church are *l* all ſuch to be kept, as are prophane, worldly and al wicked, untill they be called of God unto repentance and faith in his promiſe: for every Church rightlie conſtituted, muſt conſiſt of *faithfull and holy perſons.* Our reaſons are theſe, 1. The Scriptures (*m*) every where teach 2. All wicked men are forbidden expreſly by the word of God, from medling with his covenant, or ordinances, *Pſal.* 50. *Mat.*

27. & 22. 15. *Iſa.* 35. 8. 9. *Zach.* 14. 21. *Mat.* 18, 17. 1 *Cor.* 5. 5. 11. 12. *Tit.* 3. 10 *Pſal.* 93. 5.

Matth. 7. 6. 3. They have not Christ for their *head* (*o*) and therefore cannot be of his *bodie*. 4. The godly and wicked are contraries, guided and led by different causes: now two contraries are not capable of one and the same forme. 5. Our faithful men worship God aright, please him, are accepted of him, and have right to the *covenante of grace and seales* thereof. 6. 33. That Christ (our heavenly Prophet) hath set down unto us in the *new Testament* a forme of *Church Government* which is unchangable, ordinarie, best, perpetuall, and common to all Churches, and to which all persons must be subject: is certaine: for 1. otherwise the Church which is his bodie, should be left maymed, imperfect, and voyd of some special furtherance and helpe for her edification: but this cannot be: *k* 2. we read that under the law, the Lord by *Moyses* ordained a certaine forme, which was not altered, nor to be altered by any King or Priest whatsoever (*l*) & therefore it must needs follow, that he coming in his owne person, did appoint the like for the safety and good of his Church now under the Gospel. *m* 3. We must either confesse this, or else spoyle

o Eph. 5. 25. 30. Col. 3. 15 19. 20. Gal. 5. 17. *k* Ephes. 4. 11. 12. 2 Tim. 3. 16. 17. *l* Deut. 5. 32. 2 Sam 6. 6. 2 Chr 26. 18. 19 *m* Ebr. 3 2. 3. 4

Christ of his Kingly office; for what doth
n Esa.6.9 more belong to the nature, office, *n* & duti
7. Sam.5 of a King, then to give lawes unto his sub
12. Esa. jects, and to make such decrees and ordi
32. 22. nances, whereby all the parts of his King
Psa. 110. dome may be meanteined, 4. Seeing th
21. word of God, teacheth every good way &
o Psa. 19. dutie, it must needs teach this also. 5. (*o*) N
7. Iob. 5. humaine forme is sufficient for it. 6. Th
39. *p 1 Tim.* Church is the house of God: *p* Now con-
3.16. sidering that the Lord requires us to se
q 2 King. our families in order, *q* and he amon
20.2. men is counted a careleſſe unthrift, tha
1 Tim. 5. leaves his servants to doe what they list;
3. is not probable nor possible, that he him
selfe would neglect to give order, ho
both stewards, children and servants shou
be ordered and dealt with.

34. The ordinarie officers, perpetuall
belonging to all true churches. Are *Paſtor*
Teachers Elders, Deacons and Helpers.

35. The election and ordination of the
must be made by the free chose of the co
r Act.6. gregation *r* of which they are member
& 14.13 and wherein they are to administer. An
and 15.2 this is cleare. 1. Because the *Apostles* ſ wh
3.22.
2 Cor. 8
19. g Act. on
1.15.24. *and chap.* 6, 2. 3 4. 1 *Timoth.*
2. 3. 4. 5.

ly taught Christs commandements, so ſtabliſhed the primitive Churches. 2. The people amongſt whome they have been converſant can beſt judge of their fitnes both in reſpect of their perſons and families. 3. It furthereth much the diligence and faithfulnes of the miniſter, that they whoſe miniſter he is, have freely chosen him, as unto whome under Christ they commit the moſt pretious treaſure of their ſoule: as alſo it binds the people to greater love and conſcience of obedience of him and his miniſtry, whome themſelves have made choice of. 4. The Church being a moſt free corporation, ſpirituall under Christ, the Lord, is in all reaſon & equity to chuſe her miniſters and ſervants under him, unto whome alſo, ſhe is to give wages for their ſervice and labour.

36. The *Paſtor* muſt be apt to teach, (*a*) no young ſcholer, able to divide the word a right; *b* he muſt be a man that loveth goodnes; *c* he muſt be wiſe, righteous, holy, temperate; he muſt be of life unreproveable, as Gods ſteward; (*d*) he muſt be generally well reported of, and one that ruleth his owne houſehold under obedience

a 1 Tim. 3
1. *b* 2. Tim
2. 15
c Tit. 1, 9
d 2 Tim. 4
2, Tit. 1. 7
8.

with all honestie, he must be modest, humble, meeke, gentle, and loving: he must be a man of great patience, compassion, labour, and diligence: feed the sheep of Christ in green and wholesome pasture of the word: pray for them, seale up to them the promises of God by the Sacraments: He must alwayes be carefull and watchfull over the Flock of Christ, defend it from ravenous beasts, g and the wolfe, and take the little Foxes: discerne men deseases, and apply the word according to every disease, and every time and occurrant: And these things he must do with all willingnes and chearfulnes, not holding his office in respect of persons, but doing his duty to every soule, as he will answer before the chiefe Shepheard, &c.

e Numb. 12.3.4. Esa.50.4 5.6.Jer.3 15. Eze. 34.18. 1 Tim. 5. 21.f Psal. 23. Lev. 10.10. g Joh.10. 11.12. Song 2. 15.

37. The *Doctor* * or *Teacher* must be a man apt to teach, mighty in the Scripture, able to convince the gainsayers: He must be of life unreproveable, one that can governe his owne houshold, he must be of manners sober, temperate, modest, gentle and loving: He must take diligent heed

* *1 Tim. 3 chap. Tit.1.cha. 2 Tim. 2. 15; 1 Cor. 1.17. and 5.4. 1. Cor. 3, 11. 12. Mat.2.6. Ephes.2,20. Heb.6.1. 1 Cor. 1.17. 1. Tim.4.16. and 6.20.*

Keep

keepe the Church from errours: preserve knowledge, build upon the rock (which is Iesus Christ) gould, silver, and pretious stones, that his worke may endure the tryall of the fire, and by the light of the same fire, reveale the timber, hay, and stubble of *false Teachers*: And further, hee must deliver his doctrine pure, sound, & plaine, not with curiosity or affectation, but so that it may edifie the most simple, approving it to every mans conscience, that the Church may increase with the increasing of God, and grow up unto him, which is the head Christ Jesus.

38. That this is an *Office* different from that of the *Pastor*, is manifest by these reasons. 1. The *Apostle* doth so distinguish them one from another. *Rom.* 12. 7. & *Ephes.* 4. 11. 2. Their gifts appeare to be divers, 1. *Cor.* 12. 8. 3. The *Pastor* is commanded to take one course in Teaching, the *Doctor* another, *Rom.* 12. *vers.* 7. 8. 4. This distinguishing of them makes more for the building of the Church, then to unite and make them one.

37. The

39. The third Officers, a are *Gover-*
nours, or *Ruling Elders*; These men must
be of life likewise unreproveable, sober,
gentle, loving, temperate: Governing
their owne Families orderly: they must
bee men of wisedome, knowledge, and
sound judgement, able to discerne be-
tweene cause and cause, betweene plea
and plea, and accordingly to prevent and
redresse evils. Their especiall care must
be to see the Ordinances of God truly
taught and practised, as well by the Offi-
cers in doing their duties uprightly, as to
see the people obey willingly and readily.
It is their dutie to see the congregation
holily and quietly ordered, and no way
disturbed by the contentious, and disobe-
dient, froward and obstinate: Not taking
away the liberty of the least, but upholding
the right of all, wisely judging of
times and circumstances. They must be
readie assistants to the Pastor and Teacher
helping to beare their burden, but not in-
truding into their office.

a 1 Tim. 3 & 5. chap Num. 12 24. 25. 2 Chr. 19 3 Act. 15 Num. 11 16. Deu. 1 13. and 18. Exod. 39. 42. 1 Tim. 3. 5. Gal. 2 4. 5 Colos. 4. 16. 17. Rom. 12. 8. 1 Cor. 11. 16. & 14. 33. Act. 20. 1 Pet. 5. 1. Heb. 5. 4.

40. It is necessarie that these *Officers*
bee perpetuallie resident upon their charge.
For 1. a Minister is a Shepheard, and
his charge a Flock; now a shepheard has
a flock

a flock to feed it continually. 2. Wherefoever God placeth a man, there is daylie need of his labour and care. 3. The people are in daunger of harme if they be not watched over day and night. 4. The Church requireth an Officers residencie with her, as a dutie of him. 5. If they doe otherwise, they cannot give their people a good example, neither will there be love and familiarity betweene them.

41. *Deacons* *b* muste be men of honest report, indued with the Holy Ghoste, they muste be grave, temperate, not given to excesse, nor to filthy lucre: Faithfully ought they to gather and collect by the Ordinance of the Church, the goods and benevolence of the faithfull, and by the same direction diligenrly and trustily to distribute them according to the necessitie of the Saints. Further, they muste inquire and consider of the portion and the wantes both of the Officers and other poore, and accordingly relate to the Church that provision may be made.

b *Act.* 6. 3 1. *Tim.* 3. 8. 9. *Rom.* 12. 8.

42. That the *Deacons* Office is not to meddle with the Word and Sacraments, but onely to collect the benevolence of

the faithfull, and faithfully to distribute the same: is cleare by these reasons. 1. It is an *Apostolicall institution* that these should attend upon the provision for the poore, *Act.* 6.4. 2. The Scripture maketh it an ordinarie and distinct Office from others in the Church, and not to be mingled with any other, *Rom.* 12. 7, 3. No man can in any tolerable measure discharge the Office of a Minister and Deacon also, *Act. 6. vers. 2,* 4. The Ministries of the Word are perfect without it.

43. This Office was instituted, 1. That the faithfull might bee the more free from feare, and follow their owne callings diligently. 2. That the Church might be the more enriched with Heavenly and Spirituall blessings, for she receives graces and gifts, for the discharge of each calling. 3. To stirre men up to helpe the poore the more willingly, considering that the Lord hath appointed a speciall office for that purpose. 4. That there should be no complaints, but that all the poore might be comforted against their povertie and wants. Lastlie, to shew that as God hath

created

created soule and body, so hee takes care for both.

44. The *Widowes* (*a*) or *Deaconesses* must be Women of 60. yeares of age at the least. For avoyding of inconveniences: they must be well reported of for good workes, such as have nourished their children, such as have beene harberous to strangers, diligent and serviceable to the Saints, compassionate and helpefull to them in adversitie, given to every good worke, continuing in supplications and prayer day and night: They must minister to the sicke, lame, weary and desolate, such helpefull comforts as they need, by watching, tending and helping them. Further, they must shew good example to the young Women, in sober, modest, & godly conversation, avoyding idlenes, vaine talke, and light behaviour.

(*a*) 1 Tim. 5 9.10. Rom. 12. 8.

45. These are the necessarie and onely ordinarie functions, *b* and offices, which our Saviour hath ordained of his Church, unto the due administration whereof, he hath promised his blessing to the end of the world. And these are perpetuall and to continue for ever, and beside these, it is unlawfull for men (following the devises

b 1 Cor. 12 28. Rom. 12. 8. 9. Ephes. 4. 8, 11, 12, 13.

of their owne braine) to institute or ordaine any in the Churches of God.

a Luk. 9. 46.47. *Ioh.*13,12 17. 1 Cor.12 12.25.28 *Ephes.* 4. 11,12.13 16.

46. These offices though they be diverse and severall, yet are they not severed, least there should be a division in the body: (*a*) but they are as members of the body, having the same care one of another, joynly dooing their severall duties to the service of the saints: neither can any of these offices bee wanting without grevious lamenes and apparent deformitie of the body, yea violent injury to the head Christ Iesus.

47. As every Christian Congregation hath power and commandement to elect and ordaine their owne Ministers according to the rule in Gods word prescribed: So right and power to practice all other ordinances of the Lord, and namely to (*b*) cut of any member from the body: provided, that holy order of proceeding be keept, which Christ in his will and Testament hath left us.

*b Mat.*18 17.18. 1 *Cor.* 5. 4.5. 2 *Thes.*3. 6. *with Levit.*24 14.15.19 23.

48. The rule of Christ for excommunication is thus: If the fault be private, holy and loving admonition and reproof is to be used, with an inward desire and earnest care to winne their brother: But if

hee

will not heare, yet to take two or three other brethren with him, whome he knoweth moſt meet for that purpoſe, that by the mouth of two or three witneſſes every word may be confirmed: And if he refuſe to heare them, then to declare the matter to the Church, which ought ſeverally and sharpely to reprehend, gravely to admoniſh, and lovingly to perſwade the partie offending: ſhewing him the heynouſnes of his offence, and the danger of his obſtinacie, and the fearfull judgments of the Lord. *Lev.* 19.17.18. *Matth.* 18. 15. *Deut.* 19. 15. *Matth.* 18.16.

49. All this notwithſtanding the Church is not to hold him as an enemie, but to admoniſh him and pray for him as a Brother; prooving if at any time the Lord will give him repentance. For this power is not given them to the deſtruction of any, but to the edification of all. *2. Theſ.* 3. 15. *2.Cor.* 10.8.& 13.10.

50. If this preveale not to draw him to repentance, then are they in the Name & power of the Lord IESUS, with the whole Congregation, reverently in prayer to proceed to excommunication, that is unto the caſting him of out of their congregatiō

and

and fellowship, covenant and protection of the Lord, for his disobedience and obstinacie, and committing him to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus, if such be his good wil and pleasure. *Mat.*18. 17. 1. *Cor.*5. 11.

51. If the offence be publike, the partie is publiquely to be reproved, and admonished: if he then repent not, to proceed to excommunication, as aforesaid. 1. *Tim.*5.20. *Gal.*2.14. *Ios.*7.19. 2 *Cor.* 7.9.

52. Further they are to warn the whole congregation and all other beleevers *to hold him as a Heathen and Publican*, and to withdraw themselves from him, from all spirituall communion, and civil familiaritie, so farre as may be without the violation of any naturall or civil bond. *Mat.* 18. 17. 1 *Cor.* 11.

53. That obstinate sinners after due conviction and patience, must be censured appeareth, 1. By the commandement of Christ *a* and Practice of the Apostolicall *b* Churches. 2. That the worship and service of God may *c* be kept and preserved from pollution, contempt and prophanation. 3. That the sinner may se his fault, be

a *Mat.*18
b 1. *Cor.*5
c *Hag.* 2. 13.

be humbled *d* for it, and so saved in the day of the Lord. 4. That the honour and good name of the Church may be preserved, the which would be lost *e* if vile persons were suffered therein. 5. To prevent the infection *f* of others. 6. That by the zeale and holynes of the Church, they without *g* may be gained to the Gospell. 7. To glorifie Gods great name which is much impeached (*h*) by the unholy walking of those which professe his truth. 8. That others may feare, *i* for if this course be omitted, it may be a meanes to embolden many to doe the lyke.

d 1. *Cor.* 5. 9. 2. *Thes.* 2. 14. 2. *Cor.* 6.
e *Rev.* 2. 14. 15.
f *Heb.* 12. 15.
g *Mat.* 5. 16.
h *Eze.* 36. 20. 23.
i *Deu.* 17. 12. 13.

§ 4. The repentance of the partie must be proportionable to the offence, viz. If the offence be publique, publique: If private, private: Humbled, submissive, sorrowfull, unfained, giving glorie to the Lord. *Lev.* 19. 17. *Prov.* 10. 12. *Rom.* 12. 19. *and* 13. 10. *and* 14. 1.

§ 5. There must great care bee had of admonitions, that they be not captious or curious, finding fault where none is; neither yet in bitternes or reproach: For that were to destroy and not to save our brother: But they must be carefully done, with prayer going before, they must bee seasoned with truth,

truth, gravitie, love and peace. Mat. 18. 17. and 26. 8. Gal. 6. 1. 2. 2 Tim. 2. 24. Mark. 9. 50. Ephes. 4. 29. Iam. 5, 15. 19, 20.

56. Moreover, the Scripture shewes us, that discreet, faithfull and men able to speake unto edification exhortation and comfort, (though not yet in office of ministery) may open & apply the Scriptures in the Church. for 1. In the Iewish Church (a) men out of office had liberty either in the Temple or Synagogue, publiquely to use their gifts. 2. In the time of the Apostles b and primitive Churches, men so preached, and the Lord himselfe approved it, and that without any exception or prohibition to the contrarie. 3. Christ commanded c this thing: and so did his Apostles afterward. 4. The prohibiting of woemen e (not extraordinarie inspired) to speak in the Church: clearely imports a liberty therein given unto men their husbands and others. 5. Otherwise it would follow, either that the people should be untaught f. Or that now (after the generall apostasy of Antichrist) g there might be lawfull Pastors and Ministers had, before.

a Luk. 2. 42. 46, 47 & cap. 4 16. 17. 18 Act. 8. 4. & cap. 11 19. 20. 21 & cap 13. 14. 15 & cap. 18 24. 25

b Act. 19. 18. 24. & cap. 18. 24. 25.

c Luk. 9. 2. & cap. 10. 1.

d Rom. 12 9. 1 Pet. 4 10. 11.

1 Cor. 14 34. 35.

e 1 Tim. 2 11, 12.

1 Cor. 14 34. 35.

f Pro. 29. 18 Rom. 10. 17. 1 Cor. 1. 17. Rom. 14. 6. 7.

g 2 Thes. 2. 4. Rev. 18. 4. & 14. 12.

where there were a church to chuse them, or a flock for them to watch over; or that unlawfull ministeries *h* might be reteynd & executed, for bringing men to knowledge and obedience of the Gospel: all which are against the word of God. Lastly much good comes by this meanes, as 1. the glory of God, in the manifestation *i* of his manifould graces. 2. That the gifts in men be not quenched. 3. For the preserving pure of the Doctrine of the Church; which is more in danger, if some one or two alone only be heard and speake. 5. For debating and satisfying of doubts if any arise. 6. For the edifying of the Church and conversion of others.

h Prov. 9. 3. 2 King 23. 5. Ier. 51. 26. Zach. 13. 4. Act. 14. 13. Ezr. 2. 61. 63. *i* 1 Pet. 4. 10. 11. *k* 1 Thes. 5. 19. *l* 1 Tim. 3. 2. 1 Cor. 14. 35.

17. As Christ (our Heavenlie Prophet) hath set forth unto us in the *new Testament* the manner and forme of the gathering and Constitution of the visible Church: so hee requires everie faithfull Christian, to make himselfe a member of some particular Congregation, and there to present their bodies and soules, and to bring the gifts which God hath given them. Our reasons are these: 1. Otherwise they are not to be admitted unto the Holy Sacraments;

(*a*) the

a Mat.26 26.29.& 28.19.20 Exod. 12 43.48. and 20. 7 Act.2. 38 41. and 8 36.37. Gen. 17. b Rev. 1. 13. 1 Tim 2. 15. Psal. 65.5 c Psa. 119 6. Lu. 1. 5 d Ind. 20 Rō. 1. 12. 1 Cor. 11 27. e 1. Thes. 5. 14 Heb 3. 12. 13. & 10. 24. 25. f Psa. 133 3. Esa. 60 15 Deut. 4. 12. 13.

(*a*) the seales of Gods Covenant: For the ought not to be administred unto any except they be added unto some visible Church: unto which the publick ordinances and ministery doth appertaine. 2. Because of the presence of God *b* and Christ. If we wil come to God, we must come to that place where his presence is in a speciall manner, and where he is to be found of all such as seeke him with their whole heart. 3. *c* How else have we respect to all the Commandements. 4. That the Saints may mutually edifie each other *d* and this followes upon their joyning together in the fellowship of the Gospel. 5. To *consider*, (*e*) or observe our Brethren as wee ought, watch over them, and seeke to reduce them unto a streight walking when they goe astray. 6 Because of Gods Covenant *f* and promise: For those which are of the Church, are directly (as it were) joyned to his blessings and graces, the which are powred forth there abundantly.

58. That it is a greevious sinne to stand a visible member of any false Church, is evident by these reasons. 1. Because it is against the expresse charge and commandement

ement of God. *g* 2. Every devised constitution is an *idol* and all that comes from it, is tainted with the idolatrie of that constitution: and therfore not to be touched, because as an *unclean thing* *h* it defiles every one that worshippeth God in it, and by it. 3. This is to rebell against the Lord: and to uphold the thing which the Lord will cast down and consume *i*. 4. It is to embrace the bosome of an harlot, and to commit *spiritual whoredome* against the Lord *k*. 5. This is to hold conformitie with idolaters, and to be like them, *l* which thing ought not to be. 6. It is to serve Satan *m* and Antichrist, as it is written *his servants you are whome you doe obey*. It is to doe otherwise then the faythfull all ages have practised. *n* 8. So long men continue members of a false church argueth that the love and zeale of God is not in them, *o* neither have the sincere repented of their sinnes, but are still wicked and unregenerate. *p* 9. Whosoe partaker in the sinnes of a false church, under the some curses: for societie in ne, brings fellowship in punishment. v. 18 .4.

g Rev. 18 4. *Ps.* 45. 10. 11 *Esa.* 48. 20. *Hos.* 4 14. 15 *Amo.* 5. 5 *h* 2 Cor. 6 14. 1 Cor. 10. 18. 1 Joh. 5. 21. Zach. 11. 17. *i* 2 Thes. 2 10. 11. *l* Num. 16 Rev. 18. 1. 2. *k* Pro. 5. 20. Ps. 106. 39. *l* Lev. 18. 3. and 19 19 Exod. 23. 24. Deut. 12. 30. 32. *m* 2 Chr. 11. 15. Rev 9. 20 *n* Gen. 4. 26. 2 Chr. 30. 11. 2. Chr. 11 13. 14.

C 59. And

o Exo. 20. 5. 2 Kings. 18. 4. *p* Esa. 30. 22.

59. And becauſe many conſider not
what neceſſitie it is for them to walke
the fellowſhip, and under the ordinances
the miniſtetial and rightly inſtituted
Church, let theſe reaſons be alſo weighed
1. The Church and adminiſtrations there
are not needles, but moſt needfull meane
ſanctifyed of God, and given of Chriſt
r Ephe. 4. 11. Act. 2. 47. for our edefication *r* and ſalvation. 2. Our
great infirmities (whereof both the ſcrip-
tures every where, and our own expe-
rience warne us) ſhew in what great nee
we ſtand, of all the Lords holie Ordinan-
ſ 1. Pet. 2. 2. 2. Tim. 3. 17. Pſal. 42. 1. 2. Heb. 10. 24. 25. ces; *ſ* For the ſupplying of what is wanting
in us, and correcting of what is amiſſe,
continuing and increaſing of what is good
unto the coming of the Lord. 3. Sound
and entyre comfort with the Lord o
God, it flowes from univerſal obedience
t Pſa. 119. 6. Luk. 1. 6. Mat. 5. 19. (*t*) therfore whoſoever balketh with
Lord in any thing great or ſmall, ſeek
ſtarting holes, whereby to eſcape from h
in his word, and ordinances: he manife
ſteth herein great unſoundnes and in ſu
a ſtate may not exſpect any feeling aſſ
Note. rance of Gods favour and love in Chri
4. Our ſinnes of ignorance and humain
fraultie,

iltie (alas) are to many; let all men
erfore in all places be warned, not to
tberto presumptious sinnes *u* either of
nission or commission to provoke the
ord withall. 5. A Church constituted
according to the Gospel, is that onely
wfull religious society or communion of
ints, wherein God wilbe honoured,
berby he wilbe served, and wherto he
th promised his presence and accep-
nce.

u Psa.19 13. and 119.133 *x* Exo.20 24. Mat 18.20.

60. Gods people having set themselves
the order and way of the Gospel:
ire care then must be, not to commu-
cate afterwards in any devised or usur-
d ministerie and worship. Our rea-
s are these. 1. Because in so doeing,
u doe breake their former vow which
y made unto the Lord. *y* 2. God hath
mised no blessing unto any ministerie,
to his own; (*a*) neither to any worship,
t what is don in his own way; though
confesse he may, and doth grant that
ought his infinite goodnes, which no
can chalenge by any ordinarie pro-
e. 3. Such as doe so, shew themselves

y Gen.17 2. Jer. 50 5. Hos.6 7. Exec. 17.18. Ps.78.18 *a* Mat. 28.19,20 Ezec.20. 40.41.

b Rom.12,2. Joh.4.22,24. Mat. 15.8 Am.4.4.5.

*d Ioh.*10.4 *Esa.*27.9 & 30,22 *e Deut.* 12 30 *Lev.*18 3 *Exod.*23 24.*Deut.* 14,1. *f Levi.* 19 17.*Deut.*5 9.*Hos.* 13. 12 *Eze.*18 6. 1 *Cor.* 10,16, 18 *g Mat.* 5, 16, *Phil.* 2 15, 2 *Cor.* 6,21, *h* 2 *Cor.*6, 19.20 *Rom.*12,1 *i* 1 *Pet.* 2, 12, 1 *Cor.* 10,32.

to be none of Christs sheep, *d* but still e… nal and unconverted. 4. True beleev… ought to depart so farr from idolaters, … not to be beholden to them for any of th… institutions: *e* neither to serve the Lo… in, with, or by any helpes, meanes a… furtherances of their institution or inve… tion *f* 5. The Lord cannot abide any s… vice but what for matter and manner, … according to his revealed will.

61. And that it is not enought to kee… the heart to God, and in the mean ti… yeeld bodilie presence to idolatrous wo… ship, we manifest thus. 1. Because we a… to serve God in the sight of the world: … & what we thinke in our hearts, that m… be written and seen (as it were) in … fore heads. 2. The Lord hath crea… soule and body, and by Christ they … both redeemed *h*: therfore it is necess… that we should honour him with the wh… man, for how else should the whole, en… glorie and immortalitie hereafter. 3. … must alwayes be our care, so to walke … others thereby may have occasion to g… rifie God *i*: but so they cannot doe, …

hey se us present at false worship. 4. ods word chargeth us to avoyd all appearance of evil *k*: and condemneth all ch as with their bodies and in outward ew give any appearance to idolaters symboliſing *l* with them in their idolaous actions, howsoever we doe it not with e same intent and mind that the others oe. 5. A tender conscience in doeing is wilbe wounded, and rankle inwardly a thorn in the heel, inregard it is grosse uivocation, dissimulation and a denying Christ *m*. *Davids heart* smote him for little.

k 1 Thes. 5,22,

l Gal.2, 11,12, Lev.19, 19,19. Hos. 2,16 17, Dan.1 8.

m 1 Joh.3 20, Rom. 4,22,

62. Such as joyne themselves unto *true visible Churches*, ought first to goe unto (*n*) Elders, that by them their cause y be propounded to the whole Congation: afterward they are to come the publick assemblie, and there make afession *o* of their faith openly, and proe to walke in the obedience of Christ: d then beeing found worthy, by the sent of the whole Church, they are joyly to be received into the holy commun- of Saints.

n 1 Cor. 14, ult.

o Act. 19, 18. Rom. 15,9,10. Psal. 18, 49.

63. As every established Church, hath power and liberty to chuse their owne spirituall and Ecclesiasticall Officers: So, be it observed, that these Officers are tyed unto that only Congregation (*a*) of which they are members, and by which they were elected into office, and ought not to bear any Ecclesiasticall Office in another, neither can they administer the holy things of God, as *Officers* and by vertue of a ministeriall calling any where, but in their owne Congregation; No. More then a *Major* or *Bayliefe* can execute civill justice out of the limitts and bounds of their owne priviledged Corporation.

a Act. 20 28.
1 *Cor.* 7. 17.

64 It is sure, that Christ Iesus hath not subjected any Church or congregation, of his, to any other superior Ecclesiasticall jurisdiction, then unto that which is within it selfe: *b* so that if a whole Church or congregation shall erre in any matter of faith or religion, noe other Church, or Church officers, have (by any warrant from the word of God) power to censure, punish or controile the same, but are only to advise

b Gal. 5. 1
Mat. 3. 2.
Eph. 2. 19.
2 *Cor.* 12 20.

ſie them: and ſo to leave their ſoules to the immediate judgement of Christ.

65. That this is ſo *viz.*: that every particular viſible Church, hath from Christ abſolute and entyre *power* to exerciſe in, & of her ſelfe every ordinance of God, and ſo is not a dependant bodie, or ſtands under ſome or other Eccleſiaſticall authoritie out of it ſelfe. We prove thus. 1. all the primitive Churches planted by the Apoſtolique inſtitution *c* had power fullie in themſelves immediately from Christ to practice all divine worſhip. 2. Where as Christ ſayth *Mat.18.v. 17. tell the Church*, he meanes a particular congregation, having full power, in, and of it ſelfe, to exerciſe *Eccleſiaſticall Governement*, and all other Gods ſpirituall ordinances. 3. Whatſoever the *7 Churches* did by divine authority, that ought all other Churches afterwards to doe: but each of them apart in, and for themſelves were to practice the whole worſhip of God: *Therfore*

c *Cor.*5.2 3. *Act.*14.2 3. 2 *Cor.* 16 2. *Col.*2.5 2. *Theſ.*3. 14.

66. Now whereas ſome doe alleadge *Act.*15. *chap.* to prove a certaine power in *Claſſes* and *Synods* over and above the

power of particular Congregations: I an
swer: that place justifieth no such things
For 1. here was no combination of many
Ministers of sundry Churches to deter-
mine the case and controversie by joyn
authority: but onely a few messengers
sent from *Antioch* to *Jerusalem* in a busines
there specified. 2. The Church of *An-*
tioch sent not to *Ierusalem* as beeing bound
so to doe in respect of *Church power*, for
they might have ended the matter at home
among themselves. 3. Not onlie the A
postles and Elders met together, but the
Brethren also, beeing interested in the
thing; and therfore gave sentence with
the rest to the decree then made. 4. The
matter there concluded was divine scrip-
ture, imposed upon all the Churches of
the *Gentles*, although they had no dele-
gates there. *vers.* 22. 28. *chap.* 16. 4.
Paul and *Barnabas* went not up to Ieru-
salem to submit their judgement to the
Apostles, but onlie to conferre with them,
and for countenance of the truth in re-
spect of men, and for the stopping of the
mouthes of such deceivers, as pretended
they were sent by the Apostles, and that

no

I am no suspition might remain in the minds of
hinge the people, as it *Paul* in doctrine differed
many from the rest.

deter- 67. It is the dutie of every Christian
joyn congregation to be carefull, that no in-
enger fant be admitted unto *Baptisme* (*a*) whose
usine parents (one at least) are not members of
f *An* some perticular Church. For 1. If they
bound doe, *b* by this meanes Gods name is taken
r, for in vaine. 2. The holy Sacrament pro-
hom phaned. *c* 3. The Church of God defi-
the A led: *d* 4. The minister a covenant
out the breaker. *Mal.2.8.* 5. There is no pre-
n the cept nor example in the Scripture for it.
e with Such a practice hindreth many parents
. The from embraceing the way and order of the
scrip Gospel, and causeth them to live and die
hes of bertines. 7. It induceth ignorant peo-
o dele ple to conceive such an absolute necessity
4. so of Baptisme, as that men cannot be saved
Ieru without it.

o the

them, 68. But such Children whose parents
in re (or if one) are with in the visible covenant,
of the they ought te be baptised: Because *baptisme*
ended is unto us that which circumcision was
d that to the Iewes: *e* Besides there is as great
no reason

a Act. 2. 38. 39. & 16. 15. 33 *Mat.* 28. 19. 20. *Gen.* 17. 7 8. 12 *Col.* 2. 12. 13 *Rō.* 9. 4. 1. *Cor.* 7. 14 *b Ex.* 20. *c Mal.* 1. 7. 12. *He.* 10. 29. *d Hag.* 2. 14, 15. *Ezec.* 44. 7.

e Col. 2. 11, 12.

reason that our Children should be not baptised, as of old their were to be circumcised. 1. Because God is one and the same in Christ to his Church from the beginning of the world: Therefore the God of our seed as wel as of Abrahams. *a* 2. Our children are borne sinners naturallie *b* and need salvation by Christ as wel as theirs. 3. We fathers have as much need of outward signes, to confirme our faith that God is our God, & the God of our seed as Abraham had. 4. We are bound to testifie our faith and thankfulnes by consecrating our children to the Lord as did they. 5. Our children are as capable of understanding the mistery of Baptisme, as theirs were of circumcision. *c* 6. Their circumcision was as holy a signe of faith, repentance and a new creature, as is our Baptisme. 7. That covenant with *Abraham* was everlasting, *d* Euangelical, confirmed and ratefyed to us by Christ.

a Act. 2, 39. Gal. 3. 29 Heb. 13. 8.

b Ephe. 2 2.

c Deut. 30. 6. Rom. 2. 28. 29. & 4. 11. Colos. 2. 11. 12.

d Luk. 1. 54. 55. 72. 73. Gala. 3. 8. 14. 16. 18. 19. Mat. 8. 11.

69. All

69. All Christians are bound to practice Gods ordinances for his visible Church under the Gospel although the Magistrate, allow not thereof, yea forbid them upon pean of death: For as the approbation of men and Angels, makes not the wayes of God, and workes of religion never a whit the more lawfull, but onely, the more free from bodily danger: so neither can their disallowance make unlawfull such duties of religion as the word of God approveth, nor can they give dispensation to any person, to forbeare the practice thereof. *e* *Act.* 4. 19. 20. *Dan.* 6. 9 10. 28. *Rev.* 2. 3. *Cap.*

70. That the former *Assertion* is true, to weet that all true beleevers, are to set up, reteyn and practice among themselves the whole worship of God, albeit the magistrate forbid the same, we prove it thus: 1. The primitive Christians *f* did so, yea though the contrarie edicts of Princes did forbid them upon pean of death. 2. The Magistrate is but the servant of the Lord; *g* and therfore hath no power to bind the Conscience, neither can he exempt any man from obedience to God. 3. Christs Kingdome *f* *Rev.* 2. 3. *c.* *Act.* 12. *Psal.* 2. 1. 2. *g* *Rom.* 13 2. 4. *Mat.* 4. 10.

Prov. 24. 21. *Pro.* 23. 26.

Kingdome dependeth not upon the authoritie of Princes, but immediately upon God, *Mat.*6,13. *Esa.*6,9. Who hath so mercifully & wiselie established the same, that as with the comfortable ayd and assistance of *Christian Magistrates*(1 *Tim.*2,2,) it may goe foreward the more peaceably and profitably. so without it, it may prevaile and prosper: *Dan.*2,44. *Dan.* 6,2. 4. All the Magistrates power wherein he is actuallie to be obeyed, is onely where, and when he commandeth or forbiddeth from God, or for God: and not else (*a*). 5. Seeing the onlie sure waye for the comfort of our soules, is to worship God in all things according to his revealed will, (*b*) we must therfor doe the same not withstanding the Magistrate doth not approve thereof. 6. Whatsoever was commanded to the 7: *Churches in Asia* to be practised under persecuting Magistrates opposing, that we must not now omitt, though the Magistrate doth not tollerate it: now certaine it is, that the practice of *Church ordinances* was enjoyned them: as appeares in 2. *and* 3. *chap.* 7: Seeing the Lord foresaw the averssenes of Magistrates to the ordinances for his visible Church under the Gospel; & yet did

a Act. 4, 19.20. *Dan.*3,16 17.
b Psal. 92 13.14. *Son.*4.12 *Eph.*2.19 *Pro.*8,34 *Rev.*4. Psal. 8 4.10.

did not therfore exempt or dispence with peoples omission, it must needs follow; that we must not omitt or forbeare our dutie this way, though the Magistrate forbid us. 8. And lastlie, the Magistrate in forbidding what the Lord commandeth, doth not quit the observer of it, frō transgression, neither from the punishment that is due unto it. *The soule that sinneth it shall die.*

71. Whereas we spake before of *Church-Officers*: this is to be added, that great care must be taken, before consent be given unto any calling in the Church, that it appeare by due triall and sufficient examination, that the person is qualefied with the gifts which the word of God requireth, in one of that place. For otherwise: 1. there will follow a manifest breath, of *c* Gods commandement: 2. God wil not acknowledge thē: *d* but professeth they are no ministers to him. 3. such cannot doe the things required of them: 4: They tetayning of such is a manifest token of the vengeance of God against al such as doe so:

c 1 *Tim.* 5. 22. *Ephes.* 4. 8, 11. *d Hos:* 4. 6:

72. Now howsoever a man be indued with never so many lively faculties for the ministery: be he never so godlie, never so learned, yet he is no minister indeed, unlesse

unleſſe he have the ordinance of God upon him, by a true outward | calling. Therfore no man without *a lawfull* (*a*) *calling* may preſume to take upon him any miniſteriall function in the Church. The reaſons are: 1. No bleſſing otherwiſe can be exſpected on their labours. *b* 2. The daunger of intruſion is great, ſeverely puniſhed in *Korah c* and his company: in King *Uzziah d* and others. 3. Chriſt tooke not to himſelfe this honour, but with warrant of his Fathers calling. *e* 4. This is a divine ordinance appointed to be practiſed by all Churches (*f*) to the worlds end. 5. Gods promiſe is to goe forth with ſuch, and make their miniſtery *g* effectuall. 6. By this meanes they ſhalbe encouraged and comforted if any troubles come upon them for the worke ſake. *h*

d Heb. 5. 4. Tit. 1. 5 Ier. 14. 14

b Ier. 23. 22. 23.

c Nu. 16. 10. 31. 32

d 2. Chr. 26. 19. 21

e Heb. 5. 5

f Epheſ. 4. 11. 1 Cor. 12. Mat. 9. 38.

g Mat. 28. 20.

h Amo. 7. 14. 15.

73. And whenſoever the Church and people of God, doe ordaine any, to exerciſe any ſpiritual function or miniſterie: They ought in the firſt place to entreat the Lord *i* that he will give his bleſſing to the thing which they have in hand. *Reaſons.* 1. Not to doe this, is to depart from the Apoſtolicall precept and practice. *k* 2. That God may direct them to chuſe the beſt

i Luk. 6 12. 12.

k Act. 1. 24. Act. 14. 23. Mat. 6. 10.

best and fittest person. 3. Least otherwise corrupt affection take place and some evil ends be intended. 4. That the person to be chosen may be well qualefied. 5. So protected and assisted of God; that neither the world, flesh or Divel, may terrefie him, or seduce him. 6. That his service may be profittable to the saints. 7. Because such shalbe sure to meet with many oppositions. As a tree the higher it is raysed, the more incident it is to stormes & tempests: soe &c. Lastly if *Solomon* would not begin to build the material temple: nor would the people afterward put the holy vessels thereof into the *Levites* hands without prayer: much more &c.

l 1. Cor. 3 6.

Psal. 87. 3.

Glorious things are spoken of thee, O Citie of God.

Psal. 84. 10,

I had rather be a doorekeeper in the house of my God: then to dwell in the tents of wickednes.

Psal. 27. 4.

One thing I have asked of Jehovah, the same

same I will request: that I may sitt in [illegible] house of Jehovah, all the dayes of my life: [illegible] view the pleasantnes of Jehovah, and to inqu[illegible] in his palace

Gal. 6. 16.

And as many as walke according to [illegible] rule peace be on them, and mercie, and [illegible] the Israel of God.

FINIS.